own people and distrust among the non-Jews. In reality, most of them were perfectly sincere within the limits of their own conscious thinking; they did not avow their insincerity even to themselves. But they forgot that no door can for ever remain half-open.

For centuries we have led an anomalous existence, and * 'assimilation'' to the rest of the world is the only way out of it. Assimilation can, however, bear two opposite, but complementary and equally admissible interpretations. Assimilation to a community means for individual Jews intermarriage and disappearance (as happened in the case of the Huguenots in England, after they had at first tried to maintain the separate existence of their Church and community); while in terms of Israel as a whole it can mean one thing only—national reintegration. Jewish nationalism expresses the desire of the Jewish people to be like unto all nations, to be neither the chosen race of our own past imaginings, nor the pariahs into which others have persistently tried, and still try, to depress us; but a nation, socially and economically complete, with a Mother Country and a Father State of its own, no longer an orphan.

Our chief aim now must be normality. Whether national reintegration is possible also in the Galuth, or only in Palestine, it is too early to say. Die out we may through

mixed marriages with non-Jews, or through birth control, and both these tendencies, as is shown by Dr. Ruppin, have been on the increase for some time past. But the question which the Jews must now ask themselves is whether they can, and should, assume the, responsibility for bringing Jewish children into the world in the Galuth, to face a fate which seems to become worse every year. It is admitted that parents should not have children for whom they cannot provide economically; but is not the moral basis of existence at least equally important?

The first reaction of some Jews to this contention is that we are a valuable element and ought not to die out, not